

*(The following is a summary of the Khutba of Hazrat Khalifatul Masih IV (may Allah strengthen him) of August 30, 1991 delivered in Germany. The summary was prepared by the Gazette staff at their own responsibility.)*

After reciting the creed of Islam, and seeking the protection of Allah, Huzoor recited Sura al-Fatiha. He then said:

I started a new series of Khutbas last week pertaining to the subject of *Taqwa* (righteousness). I pointed out that lack of *Taqwa* leads one to commit wrongful acts, which are dangerous for him and, if he is dealing with Community affairs, may be dangerous for the entire Community. Most *Fitna* (treachery; treacherous acts) begins this way. As far as an individual's personal actions are concerned, they are between him and Allah; however, community affairs, if not performed correctly, can destroy the entire organizational structure of the community. In fact, it can become a stumbling block for generations to come. Not only one man falls, but millions fall with him.

In the past whenever this *Fitna* raised its head, I crushed it completely and effectively by the Grace of God. The matter was never brought to public attention. However, now I feel that the entire community should be informed of some aspects of these problems. The community should know how *Fitna* is created, how it develops, and how it tries to take root. Sometimes, some individuals who appear to be very righteous and well-intentioned, fall victim to it and become a source of trial for the entire community. They become instruments of Satan. Sometimes there are individuals who do this deliberately, but such individuals are rare in our community. How-

ever, there are others who commit serious mistakes because of their own simplicity, foolishness, or lack of *Taqwa*. These people cause me a great deal of agonized concern for the community.

I will place before you certain events concerning the Ahmadiyya community in Germany, which may not be known to most of you.

I had felt for a long time that the Majlis-i-Amila in Germany does not show proper respect for its Amir. There are elements within the Majlis-i-Amila which are filled with mutual hatred, causing bitter controversies in the meetings of Majlis-i-Amila, and a lack of respect for the Amir in Majlis-i-Amila. If you have among you a person who is a respected elder and a representative of the community, even raising your voice in his presence is discourteous. It is even worse to begin mutual bickering and fighting without his permission. Similarly, thinking ill of each other and behaving in a manner which compromises the dignity of Majlis-i-Amila is objectionable. I have not received any specific complaints from the Amir, yet whenever I asked him about community affairs he responded in a simple and righteous manner. He said that perhaps his own inexperience made him unable to control the meetings of Majlis-i-Amila.

During the pervious year I have personally met with the Majlis-i-Amila twice and explained in great detail what is right and wrong behaviour, and emphasized that they must uphold the respect and dignity of

the Amir. I told them to shun minor quarels so that they could concentrate on the important task of implementing programs of moral training and reform for the community.

It had become apparent that some members of Majlis-i-Amila have in no way responded to my advice. Until then I had not decided to crush this *Fitna* once and for all, because some of the members appeared to be sincere and devoted Ahmadies with long records of service. Each felt that the fault lay with another, and not with themselves. After I explained all aspects of this problem to them, I decided that if the *Fitna* still continued I would expose it fully to the community in order to crush it completely. I consider this a duty entrusted to me by Allah and feel it is incumbent on me to carry it out fully and effectively.

This is how the latest aspect of the *Fitna* came to surface. When the Amir came to see me during Jalsa, I asked him about the community affairs and about the working of his office as Amir. He was overpowered by his emotions and said that the Naib-Amir and Murabbi-in-Charge had treated him with extreme disrespect during a previous meeting of Majlis-i-Amila. The attitude shown in the meeting was totally rebellious.

Since the reported incident concerned the organization of the community, I told the Amir to put his mind at ease and let me handle the affair. I also asked him to provide me with an audio tape of the proceedings of Majlis-i-Shura, in order for me to form my own opinion, rather than basing it on the report of an individual. Since an audio tape had not been made, I asked him to send me a detailed written report of Majlis-i-Amila.

When I received the report I sent a copy to the Murabbi-in-Charge and I asked him which things attributed to him in the report were wrong. He replied through a letter that there was no untrue statement in the report, but added that some relevant material was missing. I wrote and told him that he was free to write me a report pointing out any relevant material omitted by the Amir, I received his response.

This is how the *Fitna* developed. As a result of it, I was forced to release some very experienced workers of the community from their duties.

There is also some background information I want to tell you. The Muballigh-in-Charge who served previously in Germany wrote me a letter after his appointment. This letter said that he should be given complete authority over all affairs in the community. Let me read a few sentences from that letter so that

not only Germany, but the entire community will realize how pride leads some to become a source of trial and leads them to make totally unreasonable demands.

According to the bylaws of the Ahmadiyya community, which are being implemented all over the world and are clearly known to all members of the Majlis-i-Amila, especially to Murabbis, if the Murabbi is not holding the office of Amir, he is generally appointed Naib-Amir. In accordance with this practice it was my intention to appoint this Murabbi as Naib-Amir (Deputy Amir).

He wrote: "the implementation of the Tabligh program will be my major responsibility. In order to carry it out all the tabligh Secretaries should report directly to me. Similarly, the department of Moral Training should also report directly to me. I should not be given any office (like Naib-Amir) in Majlis-i-Amila. I should instead represent the center in meetings of Majlis-i-Amila and in that capacity should supervise the meeting of Majlis-i-Amila."

In other words, he wanted to be my representative above the Amir.

He further wrote "The Presidents of all the Auxiliaries should report directly to the Muballigh-in-Charge. All reports that are sent to Huzoor should also be sent to me. It will be the Amir and Majlis-i-Amila's duty to provide all the information I require to carry out my responsibilities in the areas of Propagation and moral training".

In other words, he was saying that even though he would not be called Amir he would be given a status and responsibility above the Amir and Majlis-i-Amila. He added that without this arrangement, he would be unable to serve effectively.

I responded by telling him that he was the Naib-Amir of the Ahmadiyya Community in West Germany and that was the extent of the role assigned to him in the Majlis-i-Amila. I added that it was his responsibility to give sincere advice to the respected Amir in all affairs, and to do his utmost to establish the dignity of the office of Amir in the community. I told him that if the Amir did not accept his advice, he should wholeheartedly accept the decision of the Amir. However, if in his opinion, the decision of the Amir was contrary to the best interests of the community, he was free to write to me through the Amir.

"The Amir has the discretion to assign you any duties within the by-laws. I will not assign any specific powers to you. If the Amir has confidence in your abilities, he is free to make the decision. If this

rule is not followed, a double standard will occur in the administration of the affairs of the community". I added several other pieces of advice and concluded by saying "I had confidence in you that you would fully and completely have knowledge and understanding of all that I have stated to you. However, my confidence has been shattered by your lengthy queries".

At another occasion I told him that I smelled a *Fitna*. I advised him to act with Taqwa, and obey the Amir wholeheartedly. Otherwise, he would deprive himself of the opportunity to serve the community. Similarly, in a letter which I had written to him in English, I said that I could not do anything except to pray. I pray that Allah may save you from "total disintegration". He responded with an encouraging letter. He stated that he had understood the whole matter and that I would never have another cause of concern from him.

This is the background. I have mentioned it in detail to show that the strict action which has been taken is not undue, indeed it has been overdue. If I am guilty of delaying, may Allah forgive me.

The most recent event took place at the Majlis-e-Shura. If I had not listened to the tape of Majlis-Shura, I would have attended to the problem which was brought to me, namely that the Murabbi acted harshly and beyond his authority with the Sadr of Lajna so much so that she had a nervous breakdown. This was the only complaint. But after hearing the cassette myself and having gone over the detailed report sent by the Amir and the Murabbi-in-charge, I noted several things which I want to place before you. You and the entire Ahmadiyya community should be fully informed of what Majlis-Shura is and how it functions. You should be aware of what kind of behavior is unacceptable and exceeds the limits of what is proper.

Some proposals may not be approved for discussion by the Khalifa. According to our by-laws, these proposals are read out, but are not permitted to be discussed or commented upon. When these proposals were being read, the Murabbi interrupted the secretary and started giving his own comments. He then added that in his concluding address he would say more on these subjects. The Amir remained quiet, either because he does not understand Urdu or because of his natural modest attitude. Although he did not say anything then, he advised the Murabbi afterwards that he should not have violated the established practice of the community. The Murabbi was therefore not permitted to make his comments.

The Murabbi then called the secretary of Majlis Shura and told him that even though the Amir had not given him permission, he would definitely give his comments.

No member of Majlis Shura is permitted to say anything about the Shura directly. Everybody has a direct relationship with the presiding officer. The secretary only serves the presiding officer in discharging his duties; the secretary has no other independent authority. The Amir refused to give permission. His decision was correct and appropriate.

I was also surprised that the concluding address was given by the Naib Amir rather than the Amir.

Moreover, contrary to my explicit instructions, the proceedings of Majlis Shura were taking place in Urdu. Majlis Shura is a very important institution of the Community. I have instructed repeatedly that the prevailing language of the country should be used in our meetings. Exceptions can be made if an important member wishes to say something but cannot express himself in the native language; but translations into the national language must be made in such a case. Similarly, arrangements for translations into Urdu can be made for those who do not understand the national language. This instruction was totally ignored and the entire proceeding was taking place in Urdu.

Also, the long established and cherished tradition of the community was ignored when the concluding address was delivered by the Naib Amir rather than the Amir.

I was utterly astonished when I heard the concluding address. The first part of the address was devoted to his own health.

During his Khilafat, Hazrat Musleh Mau'ood used to start his Khutbas by saying something about his health. All the members of the community were eager to hear about his health and welfare. Therefore, the short time he took on this subject provided satisfaction to all listeners. This practice was appropriate in him alone; neither I nor Hazrat Khalifatul Masih III have adopted this tradition out of consideration for the members' time.

The Murabbi then said he wanted to say something about the President of Lajna and had reserved his comments for the concluding address.

You should know that if someone says anything inappropriate during the proceedings of Majlis Shura every member has a right to comment after properly obtaining permission from the President. If the Amir



does not grant permission, no one has the right to make any comments. Of course he can write to me (through the Amir) in order to rectify anything which has been practiced in contravention of the traditions of the community. This is the courteous and proper way to behave. However, on that occasion the man I am referring to did not adopt this proper manner. He did not request the Amir to stop the inappropriate behavior. Rather, he reserved his right to make a comment.

The manner in which he made his comments was not at all appropriate for his office. He spoke as if he was Khalifa or held an even bigger office. During his address he named one lady and related that she was raised in Qadian and she made a very good speech. He added that he advised the President of Lajna to get direction from her in order to benefit from her experience. *Inna lillahi wa inna alaihi rajeoon.*

The Khalifa has appointed one person as the President, yet the Naib Amir, contrary to the role assigned to him, asked the President of Lajna to follow the directions of someone else. Moreover, he took the liberty of naming the specific lady and praised her publicly as is done on appropriate occasions by the Khalifa. However, the Khalifa would never ask that someone appointed to an office should obey and learn from a different person.

In other words, just as he himself pretended to assume an office above the Amir, he appointed a President of Lajna Above the President appointed by the Khalifa. All of this was utter nonsense. But since the original instruction about the national language was ignored, it seems that the Amir was not aware of what was being said. Afterwards, when the Amir received the reports, the matter was brought up in the Majlis-Amila.

In another statement made during the Majlis-Shura, he asked the members of the Ahmadiyya Community in Germany to observe a fast every Thursday and pray especially for the construction of 100 mosques. I recall that Hazrat Khalifatul Masih III had made an appeal to fast the last week of every month to pray for the success of the Ahmadiyya Centenary. I am not aware of any Amir who has made such an appeal on his own. I have not made such an appeal. Such things can encourage ostentation. Prayers should not be turned into a show; they should emerge from the depth of the heart. If such a decision is to be made, it should be done by Khalifatul Masih. No individual has the right to make an appeal for fasting or Nawafil. This violates the traditions of the Jama'at.

The attitude adopted during the Majlis Amila was even more inappropriate and unrighteous. When the Amir objected to his attitude and statements during the meeting of Majlis Amila, the Murabbi said that in that case the community in Germany could not benefit from his services. He threw the papers at him. When I read this, I commented that he was, at the time, throwing away his life-long dedication and services.

The Murabbi also addressed the Amir and said that the Amir had no right to appoint a commission to investigate him, and added that he was not answerable to any commission appointed by the Amir. This was open rebellion. If the Amir had enough experience, he would have asked him to leave the room, and would have announced his dismissal and told him that a recommendation for his expulsion from the Community would be made to Khalifatul-Masih. But he is a righteous and unselfish person. It is indeed the misfortune of the Community in Germany that our Amir of such outstanding qualities has been treated with such disrespect by members of the Amila. My blood boiled when I received the report.

Once I wrote to the Murabbi that I realized the Amir lacked experience, but he is a righteous, truthful and straight forward man. In spite of having the office of Khalifa, I treat him with respect. I instruct you as a Murabbi to respect him. This letter was received by him; I have a complete record with dates. Despite my instructions, he showed reluctance in his attitude on two occasions.

At another occasion, he told the Amir that the Amir was under the influence of women. He also advised him that if he did not follow the advice that he gave, people who had complaints against him would come to the Murabbi, which would lead to a split in the Community. In other words, he accepted the leadership of the splitting group. It would have been appropriate for him to tell the Amir that he needed to have no worry about people complaining to the Murabbi because he would reprimand them in the strongest terms as agents of the accursed Satan.

Throughout their lives, the Murabbis have been taught the message of the Holy Prophet; "He who obeys my Amir obeys me, and he who obeys me, obeys Allah". Despite the lifelong rehearsal of this message the Murabbi forgot it in his old age.

In spite of my repeated advice that the Murabbi should respect the Amir, the Murabbi and some of his companions adopted a very objectionable attitude. I do not wish to mention any names. However, I could smell the problem and it was my

sincere wish that they reform themselves. Some good workers were among them and I continued to pray that Allah may protect them from stumbling. All of them write to me with utmost love and sincerity; but I cannot ignore the welfare of the Community for any personal relationship.

Many of the people concerned had been writing detailed letters to me, expressing a desire to show utmost humbleness. Such expressions carry no value with me. As Khalifa of the time I represent an organized community. All of you, together, constitute Khilafat. Khalifa is none other but a combined form of you. Anyone who does not respect the organisation and discipline of the community cannot, in truth, duly respect the Khalifa; such a person is a liar.

The Holy Quran makes this point abundantly clear. The Holy Quran states that those who discriminate between Allah and his messenger will see all of their efforts frustrated. People who are prone to this type of thinking say "we will make every sacrifice to the Khalifa", but the Amir, Sadr Khudam and Sadr Lajna are a different matter. These are the satanic inclinations which sometimes appear at the lower levels. One may say that I will obey the Amir, but such and such an affair is a different matter.

How does such a *Fitna* take root? The Holy Quran illustrates it through a parable in the very beginning. I have explained it often; but those who are deaf take no heed. Almighty Allah explains that the refusal of Iblis to submit to Adam was born out of Pride and haughtiness. He considered himself superior to the Amir appointed by Allah. Satan did not refuse to obey Allah, he only refused to submit to the one appointed by him. He talked about Adam with contempt and disdain, and regarded himself as superior to him.

How deep and full of wisdom is this parable. It has been repeated for thousands of years, yet the ignorant take no lesson from it. He who has lost his eyesight cannot benefit from the light.

Whenever a *Fitna* raised its head in the Ahmadiyya Community, the reasons that provoked it have remained the same. It is often said that the higher officers are fine, but the lower ones are unworthy of being obeyed. If these officers are truly weak it is your duty to write to the higher authority pointing out the problem. You can write the Khalifa that "As long as you have appointed him Amir, we will obey him; however, we wish to point out that he is making

such and such mistake".

To write in this manner is not in any way disrespectful, but to take it upon yourself to disobey the Amir amounts to starting a *Fitna*. It constitutes self-pride which leads to disobedience.

The Holy Quran also teaches us that obedience must be accompanied by respect. Obedience itself is not enough. The Holy Quran forbade Muslims to even raise their voice above the voice of the Holy Prophet (SAWS). Those who did so were said to deprive themselves of their faith. In other words, true obedience must be accompanied by respect. It is very important to establish a relationship of love and respect with the appointed Amir. If you hold a grudge against him, you will always be in danger of falling into disobedience. The Holy Prophet (SAWS) once said that even if an Ethiopian slave with a head the size of a raisin is appointed as a leader, you are duty bound to obey him.

Such is the spirit of respect and obedience for the Amir in Islam. The Holy Prophet (SAWS) has explained in detail all possible causes of *Fitna*. To stumble in spite of these warnings amounts to utter ignorance and is a suicidal act. I am surprised at why the members of the community withstood such propaganda for so long.

Those who created the *Fitna* and spread totally unjustified rumours will incur the wrath of Allah, unless they repent and reform themselves. These people have, in fact, broken their pledge of allegiance to me. They have nothing to do with me. They refused to heed my repeated warnings. If any mistakes were being made, they should have pointed them out to me. I would have investigated.

The Amir can make mistakes, but we have a well established system to correct the errors. The Khalifa, Nazir Aala, Wakil Aala, and the Presidents of the Auxiliaries can all be approached in such a case. However, no one has the authority to appoint himself as superior to the Amir and to correct him. There is only one situation under which the Jama'at can refuse to obey the Amir; and that is when the Amir acts against an explicit decision of the Khalifa. Such a situation is rare in the community. I am only aware of one incident during my Khilafat. Our Amirs, by the Grace of Allah, are sincere and devoted members of the community.

To safeguard the respect of the Amir is the duty of the Khalifa. Do you not see how Allah safeguards his messenger? See with what confidence the Promised Messiah challenged his opponents telling them: "I am

under the protection of my God. He would never leave me alone".

The Khalifas must follow the same tradition. The prophets learn from Allah, and the Khalifas learn from the prophets. I assure you that the Khalifa will always provide full support to the Amir whom he has appointed. You cannot inflict any injury on the Amir without getting a response from the Khalifa. Anyone who entertains the view that while he criticizes the Amir, he respects the Khalifa is a liar. His views are satanic. His professions of love have absolutely no value for the Khalifa. The Khalifa will always defend his appointed Amir unless it is proven that the Amir deserves to be removed.

It was also stated that the Amir has a party. I want to tell you that there is only one party in Ahmadiyyat and that is the party of God. The Amir represents that party. All other parties are satanic, they have no right to exist.

I encourage the Amir to stand like a lion. The Khalifa and the entire Jama'at, in Germany and 126 countries, are all with you. The one who is appointed

by the Khalifa will always be supported by God. Those who raise the banner of rebellion will be crushed, just as those before him have disappeared.

Some people tell me "you are an ocean of love". I tell them that oceans have storms. If the ocean of my heart develops a storm, all satanic vessels will drown in it. No one will be able to withstand it.

I expect the entire Ahmadiyya Community in Germany to whole heartedly obey the Amir. The community should assure me through resolutions that they will not only obey the Amir, but will respect him. I understand the community and I am certain that they will do so.

Remember that we have been raised at the head of the century. Any weaknesses or shortcomings which take root now, will emerge as bigger problems during the coming century. Be firm. Safeguard the traditions of the community. Put all proud rebels to naught.

May Allah be with us. May he grant us the ability to practice obedience and respect as his noble Messenger, Hazrat Muhammad (SAWS) taught us to do. Ameen.